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411 Chiefs and other notables carried a short sabre (m-pan) slung from their shoulders. These were probably Turkish in origin and were largely ceremonial weapons.

The troops wore no specific uniform. Only a few of the
614 more important personages were recognizable by certain insignia,
714 and it sometimes happened that certain individuals were honored by distinguishing marks. The chronicle tells us that Mamari [314] had Ngolo Dyara outfitted in red, a uniform particularly desired. Likewise, he gave Tonmassa a pair of trousers that were unusually wide and consequently attracted everyone's attention.

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614 Drummers (dunu) and trumpeters (buru) made up a mili-
701 tary clique which also included men who played xylophones (bala) and various accessory instruments, especially bells (tana, veleni, etc.), and gourds half-filled with pebbles or grain.

The drum beaten to sound a rally, which was, therefore, in a manner of speaking, the announcer of war, was the tabala. The cylinder, bowl-shaped and usually made of wood or sometimes pottery, was covered with an ox-hide, often untanned, which was stretched by thongs tied under the drum. In theory,
[766] this drumhead was always changed at the death of a fama, when the skin was broken as a sign of mourning (1), and was replaced

1. It should be noted that the destruction of the drumhead is comparable with the killing of the dead chief's dog and the presentation of a dead chicken to his relatives. All these are obviously "intentional breaks."

by the hide of the ox sacrificed in honor of the deceased. The tabala was carried horizontally between two men by means of leather grips and a third individual beat it by means of a ball attached to his wrist by a leather thong.

Other drums were of varying sizes and shapes. Some were carried under the arm (dunkan') or slung from the shoulder (tama); others, mounted on three feet (dange), presented a horizontal